



THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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OUR COUNTRY IS THE WORLD—OR COUNTRYMEN, ALL MANKIND.

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

"I conceive it to be utterly impossible to continue the horrible system of negro slavery much longer. In my conscience I should as soon hold highway robbery a sacred profession, as believe that trading in our fellow-men can much longer be tolerated. Sooner or later the vengeance of Providence will overtake those who support such a system. It is for these reasons that I think not an hour ought to be lost before measures are taken for effecting the emancipation of the negroes."—DR LUSHINGTON.

[From the Hudson Observer and Telegraph.]

MR. ISHAM:—It is with pain that we are constrained to send you a few thoughts in reply to the remarks of Elizur Wright, and the extracts furnished by him, which we find on the first page of your last paper. But duty to ourselves and to others whose feelings accord with ours on this subject, urges us to offer the following for the examination of your readers.

The object of the remarks and extracts, if they have any appropriate object at the present time, obviously was to justify, by an appeal to high authority, the course of preaching recently introduced into the College Chapel; which is known to be adverse to the feelings

of a large majority of the Trustees, and is calling forth expressions of dissatisfaction from the parents of students in College, and from the friends of the Institution in every part of the Reserve. We wish to be distinctly understood that we have no personal controversy with the writer. He is our friend, with whom, from the first effort to erect this Institution, we have been associated as Trustees. 'We have taken sweet counsel together,' and in heart are not now divided. All we have to do is with the remarks and extracts; and with reference to these, we suggest two leading thoughts, viz:—

1st. Slavery as it existed in England, and its dependencies, and as it exists in the United States, is, in some important respects, an entirely different concern. In its moral character it is indeed the same; but in its controllable circumstances it is as different as the government of Great Britain is from the government of the United States. In Great Britain and her dependencies, the government is fundamentally one. There are no independent states to which certain privileges and possessions are guaranteed by a mutual compact. The right of slavery is not, and never was, interwoven at all with the civil code. It is an evil practised only by permission. Like every other subject of legislation, therefore, it has ever been, of right, subject to the control of parliament, and might be abolished without interfering with any pledges or treaty. In the United States the right of slavery is recognized and the right of holding slaves is implicitly conceded to certain States in the Constitution; and the United States are pledged not to interfere with state privileges. Congress therefore cannot now legislate on the subject. One state by the Constitution is prohibited from interfering in the rights of another. Those states, therefore, that have abjured slavery, let their conviction of the moral evil of it be ever so strong, can no more interfere with the guaranteed rights of the slave states and deliver their slaves, than Great Britain could thus interfere. And what might be in those who have the legal control of slavery, can with no better plea be urged in the Western Reserve College, than it could in the University of Cambridge or Edinburgh.

2d. Leading thought is, the nature of the discussion, as it has been carried on in Great Britain, and as it is carried on here, is entirely, or at least essentially unlike. The controversy in Great Britain has been between the opposers of slavery and the avowed advocates of it; or those who held legislative and executive power in their hands, and refused or neglected to use it. Here the controversy is between friends—the friends of the Africans—the advocates for manumission, and it relates to mere modes and forms. The Colonization Society have no controversy with abolitionists about the moral right or the inhumanity of slavery. On these points the advocates for colonization will talk as long, and plead as earnestly and with as much candor as the advocates for abolition. We shudder at a view of the tremendous guilt of slavery in our land, and we tremble in fearful prospect of the frowns of heaven that may be sent to avenge the wrongs of these injured Africans; and had we a voice to control the whole concern, they should not wear their chains, in hopeless gloom, another night. We would 'break every yoke,' and place them in a situation in which they might enjoy all the privileges and blessings of the most highly favored nation. This is our profession, and this is the spirit claimed and manifested, by the active supporters of the Colonization Society through the land. But could we do all that we desire, perhaps we should not do it in a way that would please the modern advocates of abolition. When we look at the difficulties attending this benevolent enterprise at every step, we see it both naturally and morally impossible, in a moment or a year, to set all the blacks in our land free, and raise them to an equality of intelligence, power and privilege with the whites. And we very much doubt whether it ever can be done in this country. We cannot see the remotest hope of it in one generation, even could every benevolent heart in our land feel it desirable. We desire to see them free and happy, and had we the power, we would, with their own consent, restore them to the land of their fathers, with all the blessings of freedom and science and religion, and with them we would send the blessings of salvation, through a crucified Saviour, to their brethren and kindred from whom they have been cruelly torn. And since we cannot do this for all, we will confer the boon on as many as are willing to accept it, to the extent of means at our command. This the Colonization Society has been doing with the manifest smiles of heaven on its labors. But here we are met by the advocates of abolition. Our professions are branded with hypocrisy: our representations of facts are thrown back on our faces as falsehood and deception, and our Society is charged with every baseness that ingenuity can insinuate, as founded in hypocrisy, and the friend and supporter of slavery. It is unequivocally declared undeserving the name of a benevolent institution: and our colony of 2,000 happy souls, on which God has shed down his most precious smiles in the saving

influences of his Holy Spirit, is sneered at—pointed at with the finger of contempt, and charged with being a curse to Africa. Indeed these are the facts at which the deadly shafts of abolition levelled. As in Garrison's paper, so here, most diminutive terms are used to caricature both the friends of colonization and the Society itself. 'Weakness, shallow thinking, untravelling soul,' are epithets familiar in their ears and galling to the feelings of those concerned in the discussions, and advocates for colonization. Such is the common-place language often repeated among us. We do not say at all this has been said in the pulpit. But like these have been heard from that sacred place, and with allusions to caricatures drawn, too plain to be misunderstood, inferences have been drawn from the sublime truths of God's word, and poured upon the destined head of such blackened and degraded objects. This is what is complained of. We such the preaching commended in the Christian Observer? If so, then the extracts are in point. But even the authority of the Christian Observer does not convince us that this is not a misapplication of the gospel, and calculated to wound and grieve the hearts of its friends, and not to 'perfect the saints, and edify the body of Christ.' If such was not the preaching commended, the extracts are not in place, but are calculated to mislead an honest community. 'It was not an enemy that reproached; then I could have borne it—but it was thou, a man mine equal,' &c.—Psalm 56: 13, 14, 15. That further evil may be prevented is the prayer of many.

Yours respectfully,

DAVID HUDSON,
CALEB PITKIN,
HARVEY COE.

Hudson, Feb. 4, 1833.

[From the Hudson Observer and Telegraph.]

In the Observer and Telegraph for Feb. 7th, a communication is published, signed by David Hudson, Caleb Pitkin, and Harvey Coe, drawing attention to and awaking deep solicitude and general inquiry among the friends and patrons of the Western Reserve College. Upon the statements which that paper contains, I shall, I trust, be permitted to offer to 'an honest community' a few suggestions.

The occupancy of the pulpit of the Western Reserve College is, by the laws of that institution, entrusted to the theological professors. As standing for the present alone in that department of instruction, the responsibility of preaching in the College chapel, it is generally known, devolves upon me. In the communication, on which, in this paper, I propose to dwell, the gentlemen, just referred to, make some remarkable statements respecting 'the course of preaching recently introduced into the College chapel.' The first point to which I shall invite the attention of my readers, is the occasion, which drew these gentlemen before the public, in the attitude they have seen fit to assume. This was no other than 'the remarks of ELIZUR WRIGHT, and the extracts furnished by him on the first page of the Observer and Telegraph for Jan. 31st.' 'With this writer' they 'wish' it 'to be distinctly understood, that they have no personal controversy.' They embrace him, as their friend. While they declare that 'all they have to do is with the remarks and extracts,' they fall foul, whether rudely and wantonly or not may hereafter appear, of the 'course of preaching recently introduced into the College chapel.'

My readers may be curious to know, what I had to do with 'the remarks and extracts of ELIZUR WRIGHT.' Nothing more than any other reader of the Observer and Telegraph. For their existence, form, or publication, I had not the slightest responsibility. The remarks, moreover, are of a general character, adapted as manifestly and truly to every other pulpit in Ohio, as to that which it is my privilege to occupy. They invite the attention of every christian preacher, to the high importance of urging, even in the face of prejudice, upon the consciences and hearts of men, the claims of the oppressed negro. With what propriety, then, is the College pulpit held up to public reprehension? Who can fail to see, that this attack upon me is wholly gratuitous and unprovoked? It may be well for my readers to see, how eager these men are to stab at me even over the breast of a 'friend.'

These gentlemen assure the public, that the 'course of preaching, which they find fault with, is known to be adverse to the feelings of a large majority of the Trustees.' This is known to whom? To the preacher? My readers may, perhaps, be surprised to open their eyes on the following statement of facts.—One trustee only, the president of the board, has heard all the sermons, complained of. What feelings he may have expressed respecting them, in his official character, I have no documents to show. As a constant and attentive hearer, and a most affectionate and faithful brother in the ministry of the gospel, he has in the most cordial, full, emphatic terms approved of 'the course of preaching,' which has given these gentlemen so much offence. Nay, he has declared, in unqualified language, that it was the very course, which official fidelity

demanded at my hands. This he has done, as the only trustee, who could pretend to be intimately acquainted with the circumstances I was placed in; and who, far beyond any other, was responsible for the prosperity of the College.

Mr. Coe I believe heard one sermon only; the first of the series, which I have been blamed for preaching. Some two or three days after it was delivered, a gentleman visited me, who assured me that he had, with great reluctance and after much solicitation, consented, in behalf of Mr. Coe, to propose to me the question: 'Do you mean to continue to preach as you preached on the last Sabbath?' Mr. Coe, he informed me, had declared to him, that 'unless he could have some assurance from me that I would change my course of preaching, he should take his family from the chapel.' To the inquiry of Mr. Coe, I frankly replied, as I did the day following to himself in person; 'I can neither say yes, nor no. Such a question I could not answer to myself. I regard it as impertinent.' I have been repeatedly informed on the best authority, that Mr. Coe has admitted the truth of the train of thought, to which he listened; and only alleged, as a ground of fault-finding, that it was ill-timed.

Mr. Pitkin heard, if I am not mistaken, but one of the sermons, to which exceptions have been taken. From his own testimony contained in a letter, which he saw fit, soon after, to send me, it appears, that 'although two or three passages were in his opinion misapplied, still my GENERAL THOUGHT BREATHED SO MUCH OF THE SPIRIT OF THE GOSPEL, that with the exception of a few aberrations made to tug in my favorite theme, he was highly pleased with the body of my sermon.' And with regard to the 'application' with which he professed to be 'as much displeased,' he gives the following testimony, 'To the abstract sentiments indeed, in your application, I do not object.—THEY ARE TRUE IN THEORY, AND IN A SUPPOSED CASE WOULD APPLY WITH POWER.' He admits, that I even made a 'solemn protestation'—which was, that in my warnings and with their parties and politics, but only with their obligations and prospects, as professed christians and moral agents; and hints, that though he did not like to call it 'hypocritical,' the circumstances were such, that many did not believe me sincere, or if sincere, that I knew not what spirit I was of.

Esq. Wright of Tallmadge has, I believe, heard one or two of the discourses in question; but I have never heard that they were adverse to his feelings. No other trustee, I believe, can pretend to know any thing about my course of preaching beyond what he has received from exparte statements.

About the middle of January last, the prudential committee of the board of trustees with a few other members were called together. In the letter, received by Elizur Wright, Esq. signed by a Trustee, who is not a member of the committee, a hint is given, that the notice was not to be extended beyond the individuals invited. The meeting at Esq. Hudson's house, was attended by the committee, together with Messrs. Coe and Kingsbury. Rev. Mr. Penn, of Nelson, had been invited, but was hindered from attending, by the badness of the road. At this meeting I have reason to think a paper was presented for approval and adoption, which was designed especially to censure the course of preaching, which had been admitted into the College chapel, and to urge a change. Of this meeting, President Storrs had no official information. He was not invited to attend, until he had occasion to send a note to one of the meeting on some point of business. It was then proposed that he should be invited. The proposal was agreed to, not without some difficulty. At length, after long deliberation and animated discussion, a vote was passed near the close of the session, that the consideration of the whole subject should be suspended till the regular meeting of the Board in May. Upon this a member who took a leading part in the discussion exclaimed, 'Brethren, you have deserted me.' From that hour to this, not a whisper disapproving of my course of preaching have the board of trustees, in any form by committee or as a body, breathed upon my ears. I request my readers to take notice, that at the meeting just spoken of, my accusers, whether reckless, bitter and violent, their companions cannot but remember, not only assumed the place of my judges, but assumed this place, without looking into my face, or hearing my defence. I did not even know that I was the subject of discussion. Thanks to the Saviour, His shield was my protection.

What, then, do your correspondents mean? Do they suppose, that private members of the board, in their every-day intercourse with the executive of the college, have a right to interfere with their doings or to control their movements? Do they imagine, that I can know them as legislators, when the board is not in session? What have I to do with the unofficial expressions of their will, whether in the form of dictation or of threatening? What would a Sheriff or a magistrate have to do with the interference of a member of the legislature, who, in the every day intercourse of life, should take the attitude and assume the airs

of authority? Who should pass around from place to place, and make private visits to other members of the same body; and, then, forthwith, should publish a censure of the official conduct of the magistrate; and declare that it 'was adverse to the feelings of a large majority' of the legislature? What if he should persuade two other members to sign his communication? In what light would he and they deserve to be regarded, both by the magistrate whose rights they had rudely invaded, and by an 'honest community.' And yet this is the very attitude, which these gentlemen have assumed in the paper on which these remarks are made.

Yes, two of these gentlemen can say, if they choose, whether they are not the men, who, in different parts of the Reserve, have made statements, wholly exparte and unauthorized, which have called forth the 'expressions of dissatisfaction from the parents of students in College,' of which they complain. Others may have assisted them in this work; but they, especially will one of them deny, that to a great extent, they have created the evil, which they profess to regard with apprehension and dread? Am I responsible for the mischief, which other hands may do?

With regard 'to the terms, which have been heard from the sacred place,' 'the pulpit,' of which your correspondents speak, near the close of their communication, let me say, that I have 'never introduced the subject of abolition or colonization, so far as I can remember, into the chapel pulpit.' Had I done so, I should not have deserved censure. I have no doubt, that it is the duty of christian ministers, to dwell in the most sacred places and on the holiest days on such topics. I hope, I shall not, with the Saviour's smiles, be wanting to my duty in this respect hereafter. Infer from some allusions, which your correspondents make, that they have confounded statements which they heard at the college disputations, with the preaching of the Sabbath! Whether in these allusions, thus misplaced, they have given the public coarse caricature, adapted to have the full effect of malignant slander, I leave for others, who heard me speak, to judge.

The 'two leading thoughts' of your correspondents are extraordinary enough.

'In its moral character,' they admit, 'that slavery in England and the United States is indeed the same.' And on what else, than the moral character of slavery, have I dwelt in the pulpit?

What do these men mean, when they say, that in 'Great Britain and her dependencies, the government is fundamentally one?' Do they mean, that the English colonies have no parliaments, courts of justice, and military forces? Will they deny, that the West Indian colonists laugh at, and trample on the arrangements of the mother country to mitigate the horrors of slavery?—and in some cases make laws which nullify her enactments?

'Congress' we are gravely told 'cannot now legislate on the subject.' Cannot Congress remove the slave market, which is maintained in the District of Columbia? And do these gentlemen suppose, that a voluntary compact, based on crime, is of immutable, everlasting obligation? Cannot those, who agreed to support each other in committing sin; agree to renounce their iniquities? Cannot their covenant with Hell be annulled?

Some 'States,' it seems, 'have abjured slavery.' Indeed! And may not others do the same? And under what influence can they be brought to do so? Why, most manifestly, under the influence of a corrected public sentiment. And how shall public sentiment be corrected? ESPECIALLY BY THE PULPIT AND THE PRESS. Who asks the privilege of 'interfering with the guaranteed rights of the states?' Do these gentlemen know of no other way of exerting an influence on the movements of their fellow-men, than by interfering with their guaranteed rights? Is it, then, any interference with such rights, for one as a preacher of the Gospel to expose the noxious tendency and damning guilt of slaveholding? And may not an influence be exerted in the Western Reserve College pulpit which shall reach the very heart of Georgia? I may be addressing young men, who will yet exert a predominant influence in the national councils; or who, under God, may control the destinies of some of the very states, where the colored American is most cruelly oppressed. Do these gentlemen reject the doctrine, that in a country like ours, public sentiment is the supreme law? Every man, then, who, by the pulpit or the press, exerts an influence upon public sentiment, touches the mainspring of the nation. And this can even now be done in the university of Cambridge or Edinburgh; it certainly might be done in either, with great effect, if a circle of enterprising young Americans, who, in different stations of responsibility, were to be scattered through this republic, were there receiving a public education.

Will my readers just open their eyes, a moment, on one of the 'STATE PRIVILEGES,' which these gentlemen inform us 'the United States are pledged not to interfere with?' It is the

* Perhaps a hint, in one sermon, might justly have been so construed.

privilege of practising evil. This is only permitted in Great Britain; in this country it is a 'guaranteed right.' Alas, alas, where is the chapel pulpit placed? Where its occupant may not expose and condemn the 'evil,' which he sees 'practised' and justified? And why? Because it is to be regarded as a 'guaranteed right,' a 'state privilege.' Dr. Bellamy, it is said, declared, that he would expose and condemn rebellion against God, even in Hell; and I am sure that in the chapel pulpit I may do as much—that I may expose practised evil, though voices from that dark world should warn me to beware of touching such 'state privileges.'

Do these gentlemen imagine that the 'gradualists' of England would submit to be called 'avowed advocates of slavery?' They would be likely to spurn the charge with deep indignation. As the gentlemen speak with a positiveness which becomes only those, who have examined the ground on which their statements rest, let me respectfully suggest, that a clear, full, well attested account from them of the state of general sentiment in England, on the subject of their paper, would be a public benefit. Such an account would evince, that their statement bears the same relation to accuracy and truth, that yes bears to no. And as it respects this country, I am ready and willing to show from the documents of the Colonization Society, that the tendencies of that institution are confessedly adapted 'beyond any or all other methods, which can possibly be devised,' to 'contribute to the continuance and strength of the slave system.' From the same documents I can show, that the society apologizes for the cruel prejudice, so generally entertained against colored Americans, by throwing the responsibility of it upon the Almighty! It is easy in the same way to show, that the ground of naked rectitude is abandoned by the advocates of the society, and that of expediency is chosen, as the basis of its plans and operations. How can I call that institution benevolent, which gives currency and strength to the most cruel slanders, against my colored brethren; which stubbornly refuses to admit their claims to a permanent home among the bibles, temples, and churches of their native land; which aims and labors to fling the free colored American across the ocean, that he may not awaken apprehension in the slaveholder; and which in promoting its designs, has been the occasion of rum selling and wars in Africa? This is a subject on which I cannot consent to practise concealment. I dare not disguise my views. I am willing they should be written on my forehead. I do not, cannot regard the Colonization Society, as, in the christian sense of the term, a benevolent institution. Much should I rejoice to spread out my views at full length on this subject before 'an honest community.' And I take this occasion publicly to renounce the error in which I was once involved—an error of which one of these gentlemen I presume was never guilty, of contributing to the funds of that society.

What sort of friends the colored American has in these gentlemen, the paper under examination but too clearly shows. 'They very much doubt whether he can ever' be placed in this country on the same ground which the whites now occupy. 'They cannot see the remotest hope of it in any generation.' 'Cold friendship this! Redeemer of men, save thy colored children from the frosty embrace of those friends, who can cherish a doubt whether any benevolent heart could feel it desirable, that they should in one generation be raised to an equality with their white brethren in 'intelligence, power and privilege!' No wonder such men should find it hard to furnish a communication on Elizur Wright's extracts and remarks, without expressing their dislike of Garrison. His heart and theirs do not beat in unison. On the subject of slavery, they can have no common sympathies. But they may as well let him alone. 'His heart, doubtless, is fixed, trusting in the Lord.' He is a noble champion of a glorious cause. Sunshine has already broken the mists, which long concealed his warm heart, and clear head, and open countenance from the world. Many philanthropists and christians, whose friendship is worth the aspiration of an angel, have already been subdued by his manly attractions. On, in thy sublime career, steadfast, devoted friend of the forsaken negro! Thou mayest be hated, reviled, and persecuted by those who tremble at thy voice. But know, that there are hearts, true hearts, which regard thee with love, and confidence, and high hope—who think it a privilege and honor to unite their sympathies, and exertions, and prayers with thine. My readers, you have eyes, and minds, and hearts of your own. Dare to use them for yourselves. Dare to read Mr. Garrison's Thoughts on the Colonization Society, and his paper, The Liberator.

I will only add, that the most complained of sermons, in my course of preaching, in the College chapel, the gentlemen, who have held up that course to public reprehension, had reason to expect would soon be printed. Why they could not wait before speaking to the public, till they had passed through the press, it might be presumption in me to conjecture. They are in the printer's hands. If God permit, they will soon 'speak for themselves.'

Wes. Res. College, Feb. 8, 1833.

BERIAH GREEN.

* African Repository, V. 1: p. 227.
† Fifteenth Report.
‡ Danforth's 5th Letter.

[From the Bath (Maine) Inquirer.]

ANTI-SLAVERY SOCIETY.

At a meeting held agreeably to public notice at the Baptist Vestry, in Bath, on the evening of March 2d, 1833, for the purpose of forming an Anti-Slavery Society, the following was adopted as a

CONSTITUTION.

We, the undersigned, believing that every person of full age and sane mind has a right to immediate freedom from personal bondage of every kind, unless imposed by the sentence of the law for the commission of some crime;—and, regarding the principle that man can rightfully hold property in man, as totally at variance with reason, justice and common sense, deem it our duty to unite our efforts in behalf of our fellow beings who are now held

in the galling chains of slavery in this boasted land of liberty and equal rights.

Although we believe that the oppression which the slaves in this country are now suffering, is a hundred fold greater than that which our fathers deemed sufficient cause for an appeal to arms in 1776, yet we wish it to be distinctly understood that we will not operate on the existing relations of society, by other than peaceful and lawful means, and that we will give no countenance to violence and insurrection.

With these views we agree to form ourselves into a Society, to be called the BATH ANTI-SLAVERY SOCIETY, and to adopt the following articles.

ARTICLE I. The object of this Society shall be to endeavor, by all means sanctioned by humanity and justice, to effect the abolition of Slavery; to improve the character and condition of the colored people; to inform and correct public opinion in relation to their situation and rights, and to obtain for them equal rights and privileges with the whites.

ART. II. The officers of this Society shall be a President, Vice-President, Secretary, and Treasurer and three Councillors, who shall be chosen annually by ballot.

ART. III. Any person may become a member of this Society by paying twenty-five cents to the Treasurer, and signing this Constitution.

ART. IV. The Annual Meeting of this Society shall be on the first Friday of December.

ART. V. The officers of this Society shall constitute a Board of Managers, who shall manage all the concerns of the Society, and make a report of their doings at the annual meeting. The Board shall hold meetings on the first Saturday of March, June and September; at which any member of the Society may be present, and special meetings of the Society may be called by the Board.

ART. VI. Any member may be excluded for improper conduct by a vote of two-thirds at any regular meeting.

ART. VII. The Constitution may be amended at any regular meeting by a vote of a majority of the members of the Society.

The following were chosen officers for the ensuing year:—

NATHANIEL WELD, President; JOHN MASTERS, Vice-President; NATHANIEL SWASEY, Secretary; JOHN HAYDEN, Treasurer; DAVIS HATCH, WM. V. MOSES, and FREEMAN H. MORSE, Councillors.

[From the Marblehead Register.]

DEBATE AT SALEM.

MR. EDITOR,—I am aware, that, by some, it is deemed almost heresy to advocate any doctrine which opposes the Colonization Society. Yet I am fully persuaded that the Society has obtained a hold on the feelings of this community, of which it is entirely unworthy. I am fully persuaded, that if the Society could be viewed and estimated in New-England as it is in the South, not one dollar would ever cross the Hudson in its behalf. Yet such is the prepossession in its favor, and so rooted is the prejudice, on which it is founded, that the most glaring facts seem to be entirely overlooked. Even those who cannot entirely close their eyes to the light, will hardly allow themselves to mention the subject with any degree of reverence.

I have been led to make these remarks by an article which appeared in the Essex Register last week, and which I suppose to be editorial. Most of the article was confined to the facts in relation to the recent Discussion between Rev. Mr. Danforth and Mr. Buffum. Near the close of the article we find this short comment:—

'The discussion was maintained with considerable ability by Messrs. Danforth and Buffum—the former evincing a gentlemanly and courteous deportment—and the latter a zeal and earnestness, which left no doubt of his sincerity.'

Now if any person, entirely ignorant of the facts, were to read this paragraph, two inferences would unavoidably be drawn. First—what the paragraph actually declares—that Mr. Danforth preserved throughout a 'gentlemanly deportment'; and second—that Mr. B. proved to the audience, that he had more zeal than argument. That both these positions are false, I would submit to any unpledged individual in the world.

In relation to the first inference.—Was it 'gentlemanly' for Mr. Danforth to point out to the gaze of the assembly any individual with whom he had, in that place and before that audience, no dispute whatever?—Was it 'gentlemanly' to select Mr. Garrison, and advise him, 'if he had any disposition to become a hero or a martyr,' to go South, and preach to the Slaveholders?—Was it 'gentlemanly' to point out Mr. Garrison, as the man for whom such handsome rewards had been offered, and then state, that an individual had offered him \$10,000 for 'this same William Lloyd Garrison,' at the same time pointing him out to the audience, with a most significant gesture? If these things are called 'gentlemanly,' then nothing could fall without the bounds of so sweeping a phrase. The fact is, no individual in the world, on a subject in which he was disinterested, would pronounce such conduct otherwise than rude and indecorous.

But the second inference deduced from the quotation, is by far the more important. The question in debate seemed to be simply this:—Has the Colonization Society any other object in view, than the removal of a troublesome class of free blacks? Mr. Buffum's charge was, that it had no other object. This he showed to be true from the Society's official documents. He showed it by their own language, which was as clear, distinct and decided on the subject, as any language ever used. And how was the question met? Not by any attempt to overthrow Mr. B's arguments, or even to invalidate them, but simply by showing, that some, nay many individuals had engaged in the cause from a higher and purer motive. Now I would ask, does that meet the question? I defy any gentleman to put his finger on a single sentence used by Mr. Buffum during the whole debate, which had the least appearance of arraigning the opinions of individual members of the Society. His charge, as the whole course of his argument showed, related to the Society in its operative and ruling capacity—to its character, as determined by a majority of the members. This was the premise on which the whole argument

rested, and here it the opposing disputants seemed entirely to apprehend the question. This was a point, where no one attempted to meet. What, I ask, it avails that Samuel J. Mills, or Mr. Skid, were benevolent, patriotic and philanthropic? What does it avail, that all the members of the Society residing in New-England are abolitionists? So long as the facts exposed by Mr. Buffum remain true, it will bely to talk of what the minority intend, against whom no charge has ever been brought, whose motives have undoubtedly originated pure philanthropy. D.

COMMUNICATIONS.

HEATHEN OUTDONE!

The following letter, as additional particulars of the Canterbury uproar, is too late to admit of comment—but it requires not. We put the names of the principal disturbers in brackets,—black as the infamy which will attach to them, as long as there exists any recollection of the wrongs of the colored race. To colonize these shameless enemies of their species in some desert country, would be a relief and blessing to society. This scandalous statement is one of the genuine flowers of the colonization garden. In reference to the meeting in Canterbury, another friend writes as follows:—

'It was like the town meeting at Ephesus—only the Town Clerk (Andrew T. Judson, Esq.) instead of exhorting the people to be good, and to do nothing rashly, was the most violent on whole, and urged them on, blinded by their prejudices, to decide on the spot against Miss Crandall's plan.'

PROVIDENCE, R. March 12th, 1833.

Mr. Wm. Lloyd Garrison.

DEAR FRIEND—You have, ere this, heard of the excitement that prevailed at Canterbury, when the intention of Miss Crandall to open a school for the education of colored females was made known to the inhabitants; and you doubtless wish to hear the result of the Town Meeting that was held to take place on Saturday last.

I arrived at C. from Providence, just at the hour the freemen were assembling; and when I entered the meeting-house, found that a moderator had been chosen, and the warrant for the meeting read. On rapidly glancing my eye over the assembled multitude, I was rejoiced to recognise the faces of our friends Messrs. Buffum and May and one or two others, who I knew were the decided friends of our cause. But my attention was soon called to a protest against the establishment of the school, signed by many of the citizens, which showed precisely the sentiments with which they regarded it. A preamble, with two resolutions annexed, was then handed to the Town Clerk by Rufus Adams, Esq. and read to the people. The preamble stated the intention of Miss Crandall to establish a school in Canterbury, for the education of young colored females, and the resolutions amounted to this, viz.—That the unqualified disapprobation of this meeting be expressed against the establishment of the above mentioned school—that we will do all in our power to prevent it—and that a committee be appointed to visit Miss Crandall to inform her of the proceedings or result of the meeting, to endeavor to convince her to relinquish her plans.

Many remarks were offered upon these resolutions by

ANDREW T. JUDSON, ESQ.
MR. RUFUS ADAMS,

and others, wholly unworthy of a civilized, much less of an enlightened, christian community. The injury that would accrue to the town from the introduction of colored children, was represented in an awful light by Mr. Judson. He said that the state of things would be, should such a school go into operation, precisely as they now are in New-Orleans, where there is scarcely, said he, a happy person—that their sons and daughters would be forever ruined, and property be no longer safe. For his part, he was not willing, for the honor and welfare of the town, that even one corner of it should be appropriated to such a purpose. After the example which New-Haven has set, he continued, shall it be said that we cannot, that we dare not, resist? We tell these pious gentlemen, said he, turning towards Messrs. Buffum and May, that the laws shall be put in force. I, for one, am happy to see the Rev. Gentleman here, who has attempted to impose upon me, and seek my property, and rouse my feelings—I am happy he is here to hear me.

The feeling expressed by the citizens of New-Haven, in regard to the establishment of a College in that place for colored youth, was represented by him to be a feeling common throughout the State; that it had been said that there was one town in Connecticut that was willing that a school of this kind should be established, and that was Union. He said there were about 75 voters in Union, and a freeman of that town told him a few days since that should Miss C. attempt to cross their line for the purpose of establishing a negro school, that every one of these voters would arrange themselves upon it, and if she gained admittance, it would not be until they were no longer able to defend themselves.

Mr. Judson farther stated that they had a law which would prevent that school from going into operation, the law that related to the introduction of foreigners—that it had been threatened that if they made use of that law, the constitutionality of it should be tried in the Supreme Court of the United States. Fellow citizens, let it be done. Are we to be frightened because Arthur Tappan of New York and some others are worth a few millions of dollars, and are going to use it in impressing us? No. I know you will answer, No.

Much more was said. Yes, much more was said. Shame, shame, shame to those gentlemen who had no more honor. The character, the motives of Miss Crandall, were basely misrepresented. And you will ask, was there no one to defend her? Yes, there was one, one, who though he did not seem altogether to approve of the school, had moral courage enough to defend her character against the base insinuations of those who had so much to say about foreign influence and oppression. That man was Mr. G. S. White, a tanner. He said the gentlemen were excited, and did not

rightly consider what they were about to do—that the resolutions in themselves might be well enough, but he thought it going too far to bring up an old blue law to support them—that that law never was intended, and never could be brought to bear upon the school in question. He did not believe that such a state of things would exist as Mr. JUDSON had represented, if colored children were admitted into the town; for, said he, Miss Crandall is a Christian, and the evening and the morning prayer will daily ascend to the Father of mercies in their behalf, and he will vouchsafe his blessing.

Mr. White was continually interrupted by one

SOLOMON PAINE,

who, whenever he attempted to defend the character of Miss C. desired the Moderator, Mr. Asahel Bacon, to call him to order: and this was promptly done. Indeed, sir, during the whole time that Mr. White was speaking, the house was in the utmost confusion;—and notwithstanding every liberty was allowed Mr. Judson and Mr. Adams, none at all was allowed him.

Miss Crandall sent in two slips of paper, requesting that Messrs. Buffum and May might be permitted to speak in her behalf. This seemed at once to arouse the feelings of the whole meeting, and Mr. JUDSON indignantly replied that he would not see the laws thus degraded and insulted; and if the Rev. gentleman and his associate attempted to say anything, the law should be immediately put in force. Whether any vote was taken upon this subject, I cannot say; certain it is, that the gentlemen were not permitted to speak, and defend the cause of her who could not plead for herself. One thing was allowed—one thing was admitted—that the lady had borne an irreproachable character up to the time she first contemplated a school for colored females. Her unpardonable sin lay altogether in her wish to elevate the moral and intellectual condition of the blacks, and attempting to carry her plans into operation, without consulting them.

The votes upon the resolutions were unanimous.

Immediately after the meeting was dissolved, Mr. JUDSON told Mr. May to go home—that he had no right to interfere—and he did not want him there. Mr. May immediately requested to be heard—the meeting was over, and he was violating no law. A great uproar hereupon occurred;—some were for hearing him—others declared they would not. In the midst of this confusion, the voice of

ANDREW T. JUDSON, ESQ.

was heard at the door, ordering the people to leave the house. But he found his power was not absolute.

CAPT. RICHARD FENNER'S assistance and aid notwithstanding. Mr. May was at last enabled to proceed, and spoke with great energy; and, I doubt not, with some effect, to about one third of the number first assembled. He soon gave way to Mr. Buffum, who commenced with defending Miss Crandall; but the door soon flew open, and about six men walked up the aisle, (the Committee, I conclude, of the house,) headed by

ANDREW T. JUDSON, ESQ.

who requested Messrs. Buffum and May to leave the house. The request was instantly complied with.

In short, such disgraceful proceedings I never witnessed before, and little expected to witness in the middle of the nineteenth century. The present generation may hail them as just, but the very next will execrate them. The names of those who have been most active in attempting the suppression of this school, may be honored now, but future ages will consign them to ignominy and shame.

I had hoped that, among the enlightened inhabitants of Connecticut, such a school would be hailed with joy. But I was deceived. Let not the voice of remonstrance against Southern tyranny be raised by the people of that State, for it will be a Gloucester at its devotees'—it will be the devil chiding sin.

You will doubtless ask—How does Miss Crandall bear up under such a mighty opposition? I reply—UNMOVED. Not a purpose of her heart is shaken—not a fear awakened within her bosom. Confident that she is pursuing the path of duty, she is determined to press on to the end. No persecution that can assail her, will alter the steadfast purpose of her soul. She has received that consolation from above, which the world can neither give nor take away.

In view of the great principles for which we are contending, I think every abolitionist will feel pledged to adopt immediate measures, if necessary, for bringing this case before the proper tribunal.

Your friend,

HENRY E. BENSON.

Theological Seminary, Andover, March 4, 1833.

MR. GARRISON—You are requested by the Anti-Slavery Society in this Seminary, to publish, in your paper, the following Resolutions, which were adopted at a recent meeting of that Society.

1. Resolved, That Slavery, as it exists in this country, is repugnant to the spirit of the gospel, and destructive to the interests of morality and religion.

2. Resolved, That expediency, as well as justice and humanity, requires that the slaves should be immediately emancipated, and restored to their natural rights and privileges.

3. Resolved, That the increasing influence of Anti-Slavery principles is a token of Providence in favor of our colored population.

4. Resolved, That the Colonization Society tends to give security and permanency to the slave system, and to discourage the education and elevation of the free people of color in our own country; and is consequently unworthy of support.

LEWIS T. LAINE, Secretary.

A ZOOLOGICAL NON-DESCRIPT.

Animal, bipes, implume, at multicolor.

As I was travelling some time ago to the South, I met with an animal which I do not recollect that Buffon or any other writer upon Natural History has specified. I shall not attempt to describe all his extraordinary quali-

ties; but some of the contradictory attributes which I noticed may enable other scientific Travellers to furnish you with a fuller and more graphical description. This twolegged, featherless, and many colored animal is a native of the United States; and yet I was told that Africa is his own land. He walks like a human being; and yet he is a merchantable creature. He speaks the English language; but he is not a citizen. He is a good subject on which to study the science of anatomy; and yet he has no rights as a man. He looks like a rational and accountable being with an immortal soul; but he is trafficked as a brute, and if it be a female, weighed in the scales and sold by the pound. He appears to have the sensibilities and affections of mankind; but he is treated as if he only knew brutal instincts. In fact, every thing about him seemed to me to be determined exactly by contraries. He appears to have feeling, and yet is killed by tortures. He is born free, and yet is a slave. He must work but not eat. He is subject to God, and forced to disobey him. He has a right to be punished, but not to enjoy. He possesses conscience, and yet is obliged to resist it. He should walk to Heaven, but he is driven to Hell. The most surprising part of the whole affair is, that people named Christians keep these non-descript animals; call them men, women and children, and even Christians like themselves; and notwithstanding buy, sell and traffic them as if they were horses, cows and sheep.

'A stranger animal—
Sure never lived beneath the sun.'

VIRGINIUS.

POSERS FOR THE AMERICAN NEGRO SHIPPING COMPANY.

In consequence of the existing disunion among the Negro Shippers at Washington, the following letter was addressed to Mr. Finley, their Agent.

Mr. Finley:

Sir—I shall be obliged to you to give me an answer to the following questions:

1. Is it any part of the design of the American Colonization Society to abolish Slavery in the United States?

2. Can the American Colonization Society, as it is at present organized, possibly effect any measure which shall expedite the abolition of Slavery?

3. Is it not the avowed object of the Southern Patrons of the Colonization Scheme, if practicable, to ship away the free colored people, that the Slaves may be more firmly bound?

4. In all the cases of slaves being transferred to Africa, has not their transportation been the condition of their freedom from their bondage?

5. Will you oblige me with the names of any Preachers of the Gospel, or other persons whom you have met with in your Southern journeys, who are in favor of immediate, universal and unconditional emancipation?

Your candid reply to these questions will much oblige

Mr. Finley does not choose to answer the above inquiries. Probably Mr. Danforth can fulfill the old proverb, and kindly 'help a lame dog over the stile.'

New-York, March 10, 1833.

[For the Liberator.]

THE SOCIAL BAND OF PITTSBURGH.

This association is formed of a number of highly respectable colored gentlemen of the city and vicinity of Pittsburgh. It had its origin in February, 1831. Its objects are, mutual assistance to its members in case of unforeseen accidents or distress; and to their widows and orphans in case of death. To correct all gross irregularities of life,—such as gambling, intemperance, &c., &c. And to promote virtue, morality, integrity and uprightness of character in all its members. A chief object of the association is to promote harmony and brotherly love within its own body; and charity to all mankind.

In the commencement, but seven or eight were found willing to unite in so good and charitable a work. But its beauty and utility soon became apparent to the most skeptical; and its numbers soon began to increase; so that at the present time, it numbers fifty six. Since its origin, upwards of one hundred and eighty dollars have been paid into its Treasury. One hundred and thirty of which has been expended for charitable, and other purposes, leaving a balance of about fifty dollars in the Treasury.

This Society is producing a most happy influence upon the social and moral character of our city,—preventing many of our young citizens from running into the vices and excesses to which they would otherwise be exposed;—and making the old and abandoned, ashamed of their profligate conduct. And it is hoped it will finally produce a total reformation of the moral and social character of our colored brethren of the wealthy city of Pittsburgh.

Pittsburgh, (Pa.) Feb. 18, 1833.

[We acknowledge the receipt of Five Dollars, as a donation from the above association. The objects of the Social Band are worthy of all praise, and we hope will be prosecuted with energy and zeal. This Society furnishes another noble refutation of the stale calumny of the Colonization Society, that the free people of color are more vicious and miserable than the slave population.]—Ed. Lib.

[We are highly gratified to insert the Constitution of the Bath Anti-Slavery Society. We presume it will become auxiliary to the New-England Society. An Anti-Slavery Society, we learn, was organized in Reading on Wednesday evening, under very encouraging circumstances. The cause of abolition is onward.

[We shall insert, with great pleasure, in our next paper, the communications of Professor Wright and 'A Colored Baltimorean.'

[The communication which we have copied from the Marblehead Register, in relation to the discussion at Salem, is fair and accurate. We know not its author.

BOSTON

SATURDAY, MARCH 16, 1833.

TO THE AGENTS OF THE AMERICAN COLONIZATION SOCIETY.

ONE WHO HAS RIGHTS proposed for discussion a moral question, respecting the identity of a Slaveholder and a Kidnapper. 'WATCHMAN' offered a philosophical subject for debate, concerning the hypocritical and religious casuistry as topics of argument. Mr. Danforth does not approve of moral philosophy and religious casuistry as topics of argument. He will accept of neither of those proposals. I therefore join with the former champions, and request a gentleman to take the negative of the following declarations, which have a political aspect; and if they do not defend their own course either in politics, morality or religion, I shall give them up to public opinion and to the equity of their cause, and the integrity of their employment.

Every Slaveholder who holds a public office in the United States, is guilty of wilful and corrupt perjury. The American Colonization Society is an artful scheme to obtain money, and to extend and perpetuate slavery, upon fraudulent pretences.

I call upon Mr. Danforth or Mr. Finley, or any other agent of the Slaveholders, to meet me in open debate upon these topics. They dare not, and their silence upon these topics prove that all the attempts to palliate or to 'prop up' slavery are indefensible, and cannot bear the test of honest scrutiny either at the bar of reason or Christianity.

POLITICUS.

TO THE FRIENDS OF EMANCIPATION.

The Board of Managers of the New-England Anti-Slavery Society hereby give notice to the public, that they have appointed WILLIAM LLOYD GARRISON as their Agent, and that he will proceed to ENGLAND as soon as the necessary arrangements can be made, for the purpose of procuring funds to aid in the establishment of the proposed MANUAL LABOR SCHOOL FOR COLORED YOUTH, and of disseminating in that country the truth in relation to American Slavery, and its ally, the American Colonization Society.

The Board are confident that the friends of emancipation will require no apology for this step, and that little need be said to secure their efficient aid in the accomplishment of an object so highly important. The fact is generally known that Elliott Cresson is now in England as an agent for the Colonization Society, and that he has procured funds to a considerable amount, for representing that the object of the Society is, 'to assist in the emancipation of all the slaves now in the United States. It is important that the Philanthropists of that country should be undeceived, and that the real principles and designs of the Colonization Society should be made known.

The Board have the most entire confidence in the success of this Agency. The people of England have long since taken the ground of IMMEDIATE ABOLITION, and their philanthropy and benevolence are too well known, to admit of a doubt of their readiness to co-operate with us in the establishment of an institution which shall afford to colored youth the means of acquiring that knowledge of which they have so long been deprived.

At the Society has but a small amount of funds, the Board are compelled to call upon the friends of emancipation throughout the country for aid in effecting this object. And they hereby invite all those who are disposed to contribute to this object, to do so without delay. Funds may be left in the hands of either of the following gentlemen, who are respectfully requested to forward the same to JAMES C. OGDON, Esq. Treasurer of the New-England Anti-Slavery Society, No. 21, Milk-street, Boston. The surplus, if there should be any, will be applied to the general objects of the Society, under the direction of its Board of Managers.

Baltimore, Md.—Wm. R. Jones.
Philadelphia—James Forten, No. 92, Lombard-st.
Joseph Cassey, No. 36, S. 4th st.—Evan Lewis.
Pittsburg, Pa.—John B. Vashon.
Trenton, N. J.—Abner H. Francis.
Newark, N. J.—Isaac Statia.
New-York City—Rev. Peter Williams, No. 68, Crosby-st.—Arthur Tappan, Esq.—William Goodell.
Albany, N. Y.—Wm. P. Griffin.
Brooklyn, N. Y.—Geo. Hogarth.
Hartford, Ct.—Henry Foster.
New-Haven, Ct.—Rev. Simeon S. Jocelyn.
Providence, R. I.—Geo. W. Benson—George C. Wyllis.
New-Bedford, Mass.—Nathan Johnson.
Salem, Mass.—Charles L. Remond.
Portland, Mass.—Nathan Winslow.

The Board rely with confidence upon the willingness of their friends to assist in carrying this object to its immediate effect. They cannot doubt that every friend of emancipation will be anxious to do something, and that the necessary funds will be promptly furnished.

L. H. APPLETON, President pro tem.
SAMUEL E. SEWALL, Cor. Sec'y.
OLIVER JOHNSON, Rec. Sec'y.
Boston, March 7, 1833.

METHODIST MAGAZINE AND QUARTERLY REVIEW.

In the Liberator of the 16th ultimo, we made some extracts from a review of our 'Thoughts on African Colonization,' which appeared in the Methodist Magazine for January. The author of it we pronounced to be a wilful slanderer. He charged us with comparing ourselves 'to Wilberforce, Pitt, Fox, Clarkson, and even to Jesus Christ'—with issuing 'a publication essentially slanderous in all its parts'—with being 'guided by a feeling of malice and revenge'—with our opposition to the American Colonization Society—'with attributing our 'supposed persecutions' to the Society or its prominent patrons'—with giving 'a gross perversion of language and sentiment' in our extracts from the African Repository—'with exhorting and DEMANDING 'an amalgamation of the American and African races, as an essential feature' of the scheme, having before taught it in the Liberator &c. &c. These charges, as we have already said, are flagrant violations of the truth: they are a mountainous chain of LIES—naked, palpable, enormous. Their author does not even attempt to sustain them by a single quotation. He has not pointed out a single passage, among the vast multitude of extracts, which is deprived of its legitimate meaning or made to bear a false interpretation. He relies on our evidence by spiteful personalities and backbiting calumny. We challenge him, and all the parties of the Colonization Society, to convict us of fraud and deception. We assert that we have presented as fair and liberal specimens of the principles and designs of the Society, as were ever given of any association.

In every instance, the friends of the Society: of whom, if they are partial, their partiality lies wholly on the side of the institution! This kind of proof is always irrefutable. It is the argumentum ad hominem, from which there is no escape.

But we demand, and advocate in the Liberator, 'an amalgamation of the American and African races'!—A grave and dreadful accusation!—And the individual who has made it confesses to us, in a private letter, that he has seen 'very few numbers of the Liberator'—but in those very few, he has discovered what is not to be found in our whole file!—We have never demanded nor advocated any such connexion; and had we done so, however vitiated might be our taste, we cannot agree with our asperser that 'the idea is as absurd and visionary, as it is wicked in itself, and the hopelessness of such a project is as manifest as the laws of nature'—because the south is swarming with living refutations of the silly theory. The laws of nature forbid and prevent the intermarriage of white and colored persons! This nonsense is put forth in a religious magazine, by one who calls himself a christian and a sane man! and it furnishes a part of his refutation of our charges against the American Colonization Society!

All who wish to ascertain our views on this subject are requested to get the 46th number of our second volume. We there meet the marriage question fairly and plainly.

But has not Mr. Garrison endeavored to get a repeal of the Marriage Law of Massachusetts, which prohibits intermarriages between white and colored persons? Yes!

What is his object? To get a black wife? Suppose we grant it, for the sake of the argument. To get a wife, if we can, is clearly a laudable enterprise—our married friends often advise us to do so. Then, of course, it is for us to choose, not the legislature, whether that wife shall be handsome or ugly, old or young, rich or poor, white or black. We must decide according to our taste and judgment, and take her we love best, if she will take us. Possibly we may now be anxious to marry a 'coal black' lady, perceiving in her more charms than in any white one—but here the legislature steps in, and says, 'Hold! your affections have got into a wrong channel—you have made a mistake—if you marry that Negro or Indian, your marriage shall be absolutely null and void, and the clergyman who ties the knot shall be fined fifty pounds.' Thus our liberty is gone—the right to pursue happiness is invaded—and we are forcibly deprived of that choice which most deeply concerns our earthly bliss and welfare. And not only are we in bondage to legislative caprice, but so is every citizen in the Commonwealth. This is a sufficient reason why there should be an alteration of the Marriage Law.

To allay the uneasiness and remove the suspicions of our watchful observers, however, we declare that our heart is neither affected by, nor pledged to, any lady, white or black, bond or free. Whether we shall marry an Indian or an African, a Chinese or a Patagonian, an English or an American woman, or whether we shall always lead a life of 'single blessedness,'—we cannot tell and shall not predict: consequently, in calling for an oblation of the Act of June, 1786, our object is not 'to get a black wife.'

What, then, is the object? A few sentences from the petition which was presented to the legislature, last year, may explain it.

'The law is wrong in principle, because it imposes a severe and tremendous penalty upon an act in itself innocent. The right of every individual to consult his own taste and feelings in matrimony ought to be sacred. Your memorialists would not recommend the whites to marry blacks, or the blacks to marry whites; and still less should we recommend persons who are well-informed, polished and virtuous, to marry those who are rude, ignorant and degraded, whatever may be their complexion. They would not make it penal for the virtuous to marry the vicious; the well-educated, the uneducated; or the white, the black. It is better, in each case, for individuals to choose their partners for themselves. If they choose indiscreetly, they will be sufficiently punished without any penal laws.

Your memorialists object, however, to the law in question, not so much on account of its direct effects, as because it is the expression of an unmanly and unchristian prejudice against persons of color—a prejudice which has done more than any other cause to create and perpetuate in its victims the villainess and degradation which it imputes to them.

Your memorialists conceive the law to be not only unconstitutional and oppressive, but one of the greatest legal absurdities ever recorded in any Statute Book. It punishes and degrades a certain class of our population, because their skin is of a sable color—For the same reason have the Africans been stolen from their native country, and their descendants are now held in bondage in various parts of the Union. For the same reason are free colored persons in the slave States forbidden to testify against white persons in courts, and to exercise the elective franchise. The controversy, then, is between God and the Legislature: the one has chosen to fashion his creatures according to his own pleasure, and the other punishes them for being so made!

'The law is absurd because it makes the freedom of choice to depend not upon the fact that man is a rational and accountable creature, possessed of reason and judgment, but upon a certain cast of complexion! The precise shade, however, which destroys this freedom, it does not define; and this uncertainty, which in many cases must incur, whether a person shall be considered a mulatto or white person, or what shade of color may render persons legal subjects of intermarriage, is a sufficient reason for repealing the law.

'The law is absurd, because no body of men can be empowered to legislate over human affection. Your memorialists believe that the General Court may as rationally legislate upon the size as the color of individuals. Actions, and not looks, come within the scope of its powers.

Do not the above extracts commend themselves to the good sense and approval of every upright man? Are not the reasons sound? Is not the complaint proper?

We are perfectly free to express our opinions upon this subject. We neither advocate nor oppose intermarriages like those under consideration. It is none of our business. We wish the freedom of choice to be exercised without restraint. We are as well satisfied that, ultimately, the two classes in this country will be entirely blended, and that people of all nations will freely intermarry, as of our own existence. When that event shall happen, we know not, we guess not, we care not. It may require the flight of centuries—it may transpire in less than one.

But, we confess, our moral indignation kindles at the attempts which are made by many, to cover up sin and oppression, by sousing up the prejudices of the people. This is the design of the slanderer in the Methodist Magazine, as well as to excite hostility to us and our cause, in asserting that we 'demand an amalgamation of the American and African races, as an essential feature of our scheme.' How despicable the artifice!—We plead for the liberation of the oppressed—we implore the community to seek their deliverance—we ask only that they may no longer be held as cattle, and plundered of all their rights and hard earnings—and what is the response? 'Hark!—How should you like to marry a negro?' We contend for the instruction of the free people of color, for their rights as men, for their moral and religious improvement—we expatiate upon the wrongs which they suffer, we calculate the heavy debt which is due to them, we represent the injustice of giving them no mechanical trades—and again what is the response? 'Listen, the world!—How should you like to have a

negro marry your daughter?'—O, wicked subterfuge! worthy of fiends, but utterly disgraceful to human beings. Suppose we should not wish to marry a colored person, or have our daughter marry one—what then? Is the obligation to cease from robbery and oppression, and to plead for the poor and needy, no longer binding upon us? Shall we go, from year to year, stripping, maiming, starving, brutalizing, selling and buying millions of our fellow creatures? Will the excuse for doing this great evil answer in the day of Judgment?—We did not like to marry, or have our children marry negroes? The question is one of justice—not matrimony. Justice is calling upon the people 'to undo the heavy burdens, to break every yoke, and to let the oppressed go free.' The commandment is, 'Thou shalt not steal'—Love thy neighbor as thyself! Is justice to plead in vain? Is the injunction of Jehovah to be set at naught?

Our New-York calumniator, after expressing in the most courageous manner his 'horror and repugnance at the enormities of the slave trade,' and deploring 'the evils entailed upon our beloved country by the extent, increase and mischiefs of the slave population'—after giving his 'testimony against the whole system of slavery in the abstract, AND PARTICULARLY OF THE SLAVE TRADE'—makes a furious assault upon abolitionists, in the following style:

'But at the same time we hope ever to be found at an infinite remove from the spirit and temper of those wild enthusiasts, whose visionary and inflammatory speeches, harangues, printed pamphlets, and tracts, have, by a mistaken policy and misguided zeal, been employed in our country by wily politicians and factious demagogues, for the purpose of raising a popular clamor against that portion of our fellow citizens who are alike sensible of the evil and its present perpetuation, entailed upon them by the acts of others, IN WHOM THEY COULD HAVE NO AGENCY, and for which they are in no wise directly criminated, either legally or morally.'

There can be no uncertainty in relation to the persons designated as 'wild enthusiasts,' or to the inflammatory speeches, harangues, pamphlets, tracts, &c. which operate so injuriously upon the nerves of this individual. In his present 'spirit and temper,' all honest and well disposed persons will pray that he may forever 'be found at an infinite remove' from them. It is really ludicrous, however, to hear him prate about the use which 'wily politicians and factious demagogues' make of the abolition pamphlets and tracts, in order to raise 'a popular clamor' against the kidnappingery of the South!—Now, the truth is, the abolition cause is too feeble and odious, at present, for any 'wily politicians' to meddle with it; and surely they are the last to criminate southern oppressors, or the victims of the age. A popular clamor, forsooth!—Tremendously popular, when every one who denounces the oppressor is branded as a madman and fanatic, and is liable to assassination!

But the brazen effrontery of the reviewer reaches its climax in the profligate assertion that slavery was 'entailed upon them [the planters] by the acts of others, in which they could have no agency, and for which they are in no wise directly criminated, either legally or morally'!—Honest robbers! unfortunate kidnappers! innocent oppressors!—Their fathers cheated, scourged and plundered half a million slaves, and therefore they themselves may practise the same atrocities upon two millions without sin!—We defy sophistry itself to show, in a plausible manner, that every individual in the United States, who retains a human being as his slave, or acknowledges and holds him as his property, is not as guilty as the first importer of the Africans. By an act of Congress, it is a capital crime to buy, or steal, or put into captivity, any native African.

Mark the sneer—Mr. Buffum, a Quaker!—At Northampton, he characterized Mr. B. as 'a mouse crawling over a mountain.' There is no truth whatever in his assertion that the debate in Salem 'terminated in the triumphant establishment of Colonization principles'—it is wholly a fiction. Not less impudent and false is the statement that Mr. Buffum declared that 'Colonizationists didn't care if the colored people went to the bottom of the ocean'!! This is a gross caricature. Mr. Buffum, in sustaining his resolution, 'that the avowed and only object of the Society is, to colonize in some foreign country the free people of color,' read the second article of its Constitution, which explicitly says—'The object to which its attention shall be EXCLUSIVELY directed, is to promote and execute a plan for colonizing (with their consent) the free people of color residing in our country, in Africa, or such other place as Congress shall deem most expedient'—and then playfully remarked: 'It seems then, according to its Constitution, if Congress think it most expedient, to send them to Texas, or Hayti, or to the bottom of the ocean, the Society is bound to consent.' And this Mr. Danforth considers as tantamount to saying that 'Colonizationists didn't care if the colored people went to the bottom of the ocean'!!—A fine specimen of honesty and intelligence!

Strange as it may seem, it is nevertheless true, that the assertion which he falsely says was brought by Mr. Buffum against colonizationists, was brought by Mr. Danforth against abolitionists!! This he dare not deny, and every individual who was present on the occasion will confirm. He repeatedly said, without any qualification, that Messrs. Buffum and Garrison, and other abolitionists, 'would be glad to see the colony destroyed, and the colonists sunk at the bottom of the ocean.' We noted down, at the time of its utterance, the base and sanguinary accusation, with feelings of indignation and contempt.

Mr. Danforth says that Mr. Buffum declared the letter of Simpson and Moore 'a base fabrication.' Even here, his attempt to deceive the public is obvious.—Against the letter of Simpson and Moore, Mr. Buffum arrayed that of Gov. Mecllin, written about the same time—the former representing the moral condition of the colonists in this light—'We noticed very particularly the moral state of things, and during our visit [three long weeks] I saw but one man who appeared to be in temperate, and but two who used any profane language. We think the settlers more moral, as a people, than the citizens of the United States (!!) We found only two persons in the Colony who expressed any dissatisfaction, and we had much reason to doubt whether they had any good cause for it' (!!)—The latter expresses much alarm 'at the GREAT NUMBER of ignorant and abandoned characters that had arrived within the last TWELVE MONTHS,' and who were almost daily committing depredations upon the crops of the more industrious settlers—and states his conviction that 'such an influx of VAGRANTS' would greatly jeopard the stability of the colony. Here, then, is the testimony of the Governor of Liberia expressly contradicting that of the 'Spies'—and it alone deserves credit. So said Mr. Buffum, and so every fair-minded man will say. Mr. Danforth inquired of Mr. B. whether he meant to allege that the account given by Simpson and Moore was a forgery? 'Yes,' said Mr. Buffum, 'if Gov. Mecllin be a man of veracity, I believe it is a base fabrication.' Our belief is the same.—There never was a greater farce exhibited than the mission of these tools of southern men-stealers to Liberia. The only feeling which it has produced upon the minds of the free people of color is that of contempt and indignation. Not the least reliance is placed upon

their statements; and even were their statements true, there would be no abatement of hostility to the principles and measures of the Colonization Society, either on the part of the colored population or of abolitionists. If Africa was a land literally flowing with milk and honey, this Society would still deserve the execration of mankind.

Simpson and Moore, in their letter to Mr. Gurley, affirm:—

'Since our return, we have been in the houses of some of the most respectable men of color in New-York and Philadelphia, but have seen none, on the whole, so well furnished as many of the houses of Monrovia. The floors are, in many cases, well carpeted, and all things about these dwellings appear neat, convenient and comfortable.'

A highly respectable colored friend in New-York, who is familiar with the condition of the colonists, in reference to the above representation, writes:—

'These Spies visited none of our respectable citizens while here. They boarded at a plain Methodist lady's house, (Mrs. Simmons)—yet better furnished than that of the Colonial Agent himself. They were afraid to say one word about their 10 or 20 days' stay in Liberia. Once they attempted to do so, but were rebuffed by a colored merchant from the colony.'

So much for the Spies!

The most grievous circumstance respecting Mr. Danforth's course of duplicity is, the facility which is granted to him through the medium of the Boston Recorder, to circulate his misrepresentations with impunity, the editor of that time-serving print most equitably refusing to admit into its columns any corrections prepared by the friends of the Anti-Slavery Society.

We are perfectly satisfied with the result of the debate at Salem. The resolution which was rejected by the meeting was in itself trivial; and its rejection may be attributed solely to the misunderstanding which took place between the Rev. Dr. Flint and ourselves, (the audience being excited and irritated,) but which had no relation to the question under consideration.

At least, however great may have been the victory (!) in favor of the Colonization Society, Mr. Danforth must be inflated and presumptuous indeed to take any credit to himself. He was fairly dragged to the debate, and by his pusillanimity and shallowness rendered himself an object of general pity and contempt.

THE EMANCIPATOR.

This is the title of a weekly paper, just issued by our warm-hearted, talented friend CHARLES W. DENISON, in the city of New-York; and in size, zeal and boldness, is a second Liberator. Its vignette 'represents an African just broken from his chains, standing upon a hemisphere, with outstretched arms, gazing up into heaven, from which blazes a flood of glory, and trampling beneath his feet fetters and scourges, while a thunderbolt falls upon these emblems of slavery and consumes them.'

THE EMANCIPATOR 'will advocate THE ENTIRE AND IMMEDIATE EMANCIPATION OF ALL SLAVES, because it is the ONLY JUST, WISE, SAFE, AND ADVANTAGEOUS COURSE which can be pursued.' We should be glad to bestow upon it and its editor a column of panegyric—but we are driven into a corner, and can only say, we commend it to the strong arm of all the friends of freedom, both white and colored, in our land. Subscriptions will be received at the office of the Liberator, where a copy of the paper may be seen. We shall insert its prospectus next week.

The conditions of publication are \$2.00 per annum, [three copies for \$5.] PAYABLE IN ADVANCE—on the receipt of the first number.

List of Letters received at the office of the Liberator, since our last paper was issued.

Eliza Bridgman, Northampton, Mass.; Thomas R. Tucker, North Adams, Mass.; J. M. Wilder, Hanover, Mass.; Josiah Caldwell, Ipswich, Mass.; Aaron Haskell, Jr. West Gardiner, Me.; Joseph Southwick, North Vassalboro', Me.; Enoch Peabody, Reading, Mass.; Ambrose Kingman, do.; C. W. Denison, N. Y. City; Nathan Winslow, Portland, Me.; P. H. Greenleaf, do.; Wm. Watkins, Baltimore, Md.; Elizabeth Wright, Jr. Hudson, Ohio; Rev. George Bourne, New-York City; Rev. Samuel J. May, Brooklyn, Ct.; Henry E. Benson, Providence, R. I.; V. E. Dickson, Portland, Me.; Rev. Simeon S. Jocelyn, New-Haven, Ct.; L. Fell, Philadelphia, Pa.; George Bowley, Geneva, N. Y.

PROFESSOR BERIAH GREEN. The reply of this sterling philanthropist to Messrs. Hudson, Pitkin and Coe, which is inserted in our first page, will excite as much admiration, as the extraordinary and aggravated attack of these individuals will the surprise of all who love the truth and hate oppression. His generous vindication of ourselves, is received with gratitude and humility.

[For the Liberator.]

General Meeting of the Colored Citizens of Boston and Vicinity.

The undersigned wish to refresh the recollection of their brethren of the near approach of the time of Mr. Garrison's departure for Europe; and believing that propriety warrants the public expression of the sentiments cherished by the people of color, in regard to the course pursued by Mr. Garrison and the Anti-Slavery Society, they have, after consultation, deemed it expedient, and do therefore give a general invitation to their brethren of this and the surrounding Towns, to a public meeting, for the above purpose, to be held at the African meeting-house, Belknap-street, on TUESDAY EVENING, the 19th inst. at 7 o'clock, precisely. A general and punctual attendance is particularly solicited.

JAMES G. BARBADOES,
THOMAS COLE,
JOHN T. HILTON.
Boston, March 16, 1833.

REMOVAL.

JAMES G. BARBADOES
RESPECTFULLY informs his friends and the public generally, that he has removed from No. 56 to

NO. 26, BRATTLE STREET,
where he still solicits their patronage, and is grateful for past favors.
He has now on hand, for sale, a variety of NEW AND SECOND-HAND CLOTHING AND FANCY GOODS,

viz.—Velvet and Bombazine Stocks, Linen Dickses, Suspensers, &c. Also, four dozen of Emerson's Razor Strops—D. Ritter's do.—Fancy Soap and Cologne, &c. &c.
All kinds of clothing bought and sold.
Likewise, Clothing cleansed and repaired in the neatest manner, cheap for cash or barter.
Boston, March 16, 1833.

LITERARY.

THE LOST SHIP.

BY MISS LONDON.

Deep in the silent waters,
A thousand fathoms low,
A gallant ship lies perishing—
She foundered long ago.

There are pale sea-flowers wreathing
Around her port-holes now,
And spars and shining coral
Energet her gallant prow.

Upon the old deck bleaching,
White bones unburied shine,
While in the deep old hidden
Are casks of ruby wine.

There are pistol, sword, and carbine,
Hung on the cabin-wall,
And many a curious dagger;
But rust has spoiled them all.

And can this be the vessel
That went so boldly forth,
With the red flag of Old England,
To brave the stormy North?

There were blessings poured upon her
When from her port sailed she,
And prayers and anxious weeping
Went with her o'er the sea.

And once she sent home letters,
And joyous ones were they,
Dashed but with fond remembrance
Of friends so far away.

Ah! many a heart was happy
That evening when they came,
And many a lip pressed kisses
On a beloved name!

How little those who read them
Deemed far below the wave,
That child, and sire, and lover,
Had found a seaman's grave!

But how that brave ship perished
None knew, save Him on high;
No island heard her cannon,
No other bark was nigh.

We only know from England
She sailed far o'er the main—
We only know to England
She never came again.

And eyes grew dim with watching,
That yet refused to weep;
And years were spent in hoping
For tidings from the deep.

It grew an old man's story
Upon their native shore—
God rest those souls in heaven,
Who meet on earth no more!

TO THE RHINE.

BY LORD BYRON.

When last I saw thy gushing flood
Roll on its course in conscious pride,
My friend—the first and dearest—stood
In health and gladness by my side.

Who, then, that watched his soul-lit eye,
His buoyant heart, his joyous tone,
Would dream that death mortality
Already marked him for her own?

Close to thy verdant side we sat,
Where Eglis in beauty shines,
Upon a grassy mound like that
Which now his mouldering frame enshrines!

We spoke of love, and flowers, and spring,
And hopes to brighten future years,
Nor thought a few short months would bring
Him to the tomb and me to tears.

I see unchanged thy cliffs, thy bowers,
Those clustering vines, that white walled town,
And, high above, those feudal towers
In ruined majesty look down;

I see thy waters foam and flow,
And feel my youthful hopes must prove
Fast fleeting, like the floods below,
Worn like the battlements above.

Dear river, I have loved thee well,
But now, as o'er thy banks I bend,
Thy eddying waters seem to tell
The death-dirge of my earliest friend:

To me no more thy sound shall be
A sound of joy, thou lovely Rhine!
But in my darkening memory
My Ly—y—n's name shall blend with thine!

MAN AND WOMAN.

Man is the proud and lofty pine,
That frowns on many a wave beat shore;
Woman, the young and tender vine,
Whose curling tendrils round it twine,
And deck its rough bark sweetly o'er.

Man is the rock whose towering crest
Nods o'er the mountain's barren side;
Woman, the soft and mossy vest
That loves to clasp its sterile breast,
And wreath its brow with verdant pride.

Man is the cloud of coming storm,
Dark as the raven's murky plume,
Save where the sunbeam, light and warm,
Of woman's soul—of woman's form,
Gleams brightly through the gathering gloom.

Yes, 'tis to lovely woman given,
To soothe our griefs, our woes allay;
To heal the heart by misery riven—
Change earth into an embryo heaven,
And drive life's fiercest cares away.

IN PERILS AMONG FALSE BRETHREN.

It is no adversary bold,
No open hearted foe,
That wrests the standard from thy hold,
And lays its honors low;
But treacherous hands were near to deal
The unexpected blow,
And lift against a friend the heel,
Whose power to him they owe.

Brother! if parting words are dear,
Still, with a spirit true,
Thy steady course 'right onward' steer,
Thy heavenward path pursue.
The troubled night, how dark soe'er,
Shall end in season due,
And God shall bless thy bold career,
And guide thee safely through.

CHURCHMAN.

CONTENT.

My crown is in my heart, not on my head;
Not decked with diamonds and Indian stores;
Nor to be seen; my crown is called content.
A crown it is that seldom kings enjoy.

SHAKESPEARE.

MISCELLANEOUS.

INAUGURAL ADDRESS

OF THE PRESIDENT OF THE UNITED STATES.

Fellow Citizens:—

The will of the American people, expressed through their unsolicited suffrages, calls me before you to pass through the solemnities preparatory to taking upon myself the duties of President of the United States another term. For this approbation of my public conduct, through a period which has not been without its difficulties, and for this renewed expression of confidence in my good intentions, I am at a loss for terms adequate to the expression of my gratitude. It shall be displayed, to the extent of my humble abilities, in continued efforts to administer the Government, as to preserve their liberty and promote their happiness.

So many events have occurred within the last four years, which have necessarily called forth, sometimes under circumstances the most delicate and painful, my views of the principles and policy which ought to be pursued by the General Government, that I need on this occasion only allude to a few leading considerations connected with some of them.

The foreign policy adopted by our Government soon after the formation of our present Constitution, and very generally pursued by successive administrations, has been crowned with almost complete success, and has elevated our character among the nations of the earth. To do justice to all, and submit to wrong from none, has been, during my administration, its governing maxim; and so happy have been its results, that we are not only at peace with all the world, but have few causes of controversy, and those of minor importance, remaining unadjusted.

In the domestic policy of this government, there are two objects which especially deserve the attention of the people and their representatives, and which have been, and will continue to be, the subjects of my increasing solicitude. They are, the preservation of the rights of the States, and the integrity of the Union.

These great objects are necessarily connected, and can only be attained by an enlightened exercise of the powers of each within its appropriate sphere, in conformity with the public will constitutionally expressed. To this end, it becomes the duty of all to yield a ready and patriotic submission to the laws constitutionally enacted, and thereby promote and strengthen a proper confidence in those institutions of the several States and of the U. States, which the people themselves have ordained for their own government.

My experience in public concerns, and the observation of a life somewhat advanced, confirm the opinions long since imbibed by me, that the destruction of our State governments, or the annihilation of their control over the local concerns of the people, would lead directly to revolution and anarchy, and finally to despotism and military domination. In proportion, therefore, as the general government encroaches upon the rights of the States, in the same proportion does it impair its own power, and detract from its ability to fulfil the purposes of its creation.

Solemnly impressed with these considerations, my countrymen will ever find me ready to exercise my constitutional powers in arresting measures which may directly or indirectly encroach upon the rights of the States, or tend to consolidate all political power in the General Government. But of equal, and indeed incalculable importance, is the union of these States, and the sacred duty of all to contribute to its preservation by a liberal support of the General Government in the exercise of its just powers. You have been wisely admonished to 'accustom yourselves to think and speak of the Union as of the palladium of your political safety and prosperity, watching for its preservation with jealous anxiety, discountenancing whatever may suggest even a suspicion that it can in any event be abandoned, and indignantly frowning upon the first dawning of any attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.'

Without union our independence and liberty would never have been achieved—without union they can never be maintained. Divided in twenty-four, or even in a smaller number of separate communities, we shall see our internal trade burdened with numberless restraints and exactions; communication between distant points and sections obstructed, or cut off; our sons made soldiers to deluge with blood the fields they now till in peace; the mass of our people borne down and impoverished by taxes to support armies and navies; and military leaders at the head of their victorious legions becoming our lawgivers and judges. The loss of liberty, of all good government, of peace, plenty, and happiness, must inevitably follow a dissolution of the Union. In supporting it, therefore, we support all that is dear to the freeman and the philanthropist.

The time at which I stand before you is full of interest. The eyes of all nations are fixed on our republic. The event of the existing crisis will be decisive in the opinion of mankind, of the practicability of our federal system of Government. Great is the stake placed in our hands; great is the responsibility which must rest upon the people of the U. States. Let us realize the importance of the attitude in which we stand before the world. Let us exercise forbearance and firmness. Let us extricate our country from the dangers which surround it, and learn wisdom from the lessons they inculcate.

Deeply impressed with the truth of these observations, and the obligation of that solemn oath which I am about to take, I shall continue to exert all my faculties to maintain the just powers of the constitution, and to transmit unimpaired to posterity the blessings of our federal Union. At the same time it will be my aim to inculcate by my official acts, the necessity of exercising, by the general government, those powers only that are clearly delegated; to encourage simplicity and economy in the expenditures of the Government; to raise no more money from the people than may be requisite for these objects, and in a manner that will best promote the interests of all classes of the community, and of all portions of the Union.

Constantly bearing in mind that, in entering into society, 'individuals must give up a share of liberty to preserve the rest,' it will be my desire so to discharge my duties as to foster with our brethren in all parts of the country, a spirit of liberal concession and compromise; and, by reconciling our fellow citizens to those partial sacrifices which they must unavoidably make, for the preservation of a greater good, to recommend our invaluable Government and Union to the confidence and affections of the American people.

Finally, it is my most fervent prayer, to that Almighty Being before whom I now stand, and who has kept us in his hands from the infancy of our Republic to the present day, that He will so overrule all our intentions and actions, and inspire the hearts of my fellow citizens, that we may be preserved from dangers of all kinds, and continue forever a UNITED AND HAPPY PEOPLE.

BY HIS EXCELLENCY
LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION,

FOR A DAY OF PUBLIC FASTING, HUMILIATION
AND PRAYER.

The superintending Providence of God, which, in the Revolution of the Seasons, causes the Spring time to know its place, teaches Man, through the universe of Nature, his dependence upon the provisions of Divine Benevolence. From the alternate recurrence of his Wants, and the appointed means for their unfailing supply, he is led to the sublime contemplation of the moral Government of the World; and, enlightened by Revelation, he acknowledges and adores the wisdom and goodness of its CREATOR and RULER, in the manifold displays of Infinite power and grace.

After the manner, which venerated custom and Christian sentiment alike approve, the People of this Commonwealth will look for opportunity to offer their united Supplications for the Favor of Heaven upon the opening year. With the advice and consent of the Executive Council, I, therefore, appoint the ANNUAL FAST, to be observed on Thursday, the Fourth Day of April next; and may it be consecrated by a fervent spirit of Piety, to offices of HUMILIATION, PENITENCE AND PRAYER!

May the People, assembling on that occasion, in their respective Religious Associations, review, with faithfulness, the duties and obligations of their personal, relative and social condition, and under a just consciousness of high and precious privileges of instruction in the great purposes of their probationary existence, may they become more deeply impressed with their solemn accountability for the manner of its fulfillment. Sensible of the heinousness of Sin, may they individually confess and repent of their transgressions. Deplored the prevalence of those vices and crimes, which destroy the peace of the community, the indulgence of those evil habits and passions which violate social order, may they seek from the Source of all Mercy, the influence of a spirit of reformation and amendment, to purify and save the land.

And with the offerings of contrition, may the Prayer of humble Faith and Confidence ascend from the Closet and the Sanctuary, for a blessing upon the events of the coming year—that the goodness of God would order the Seasons in kindness, and regard with favor the labors of the Husbandman—that the lawful pursuits of all classes of Citizens may be prospered—that there may be no wasting sickness to desolate the cities and villages of our Country; but that health may dwell upon the countenance of the People, and contentment and prosperity pervade all their habitations. And may we specially commend to the protection of the Sovereign Ruler of the Universe, our Civil Institutions, and the Government under which we live; praying that the peace of the Nation may be preserved, and law and order every where maintained; that harmony and mutual confidence may be restored among the People;—that the Union of the States, formed in a common interest, may be made inviolate in a common affection; and through the influence of patriotism and public virtue, the blessings of Civil Liberty now enjoyed by us, as one Nation, may become the inheritance of the latest generation of a free and undivided People.

And I do earnestly recommend to the People of the Commonwealth to abstain on this occasion, from whatever is inconsistent with its appropriate religious observance.

Given at the Council Chamber, in Boston, this fifth day of March, in the year of our Lord one thousand eight hundred and thirty-three, and the fifty-seventh year of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts.

SLAVE REPRESENTATION.

The manly avowal of Mr. Adams, in his able Speech, that, if the bargain were to be made over again, he would not admit the principle of slave representation, deserves our respect. So long as the slaveholding States adhere to the present constitutional compact, they will enjoy undisturbed this advantage, which it guarantees to them; but if their sham propositions for a convention to amend, shall ever be seriously acted upon, justice to themselves will compel the Free States to remove a provision which operates with such inequality and hardship.

That principle of the constitution which admits three-fifths of the slave population to be represented, has deprived, and if retained, must forever deprive the States in which slaves do not exist, of their due weight in the political scale; and transfers, in effect, all power into the hands of the slave States. The measure of representation must have relation either to persons or to property, or to both; and the only sound principle of equality which can be adopted in fixing this measure, is, that in all the States its relation shall be to the same objects.

If in one State it has relation to persons only, in all the States it should have relation to persons only. If in one State it has relation to property only, or to both persons and property, in all the States it should have rela-

tion to property only, or to both persons and property. The property of the South should no more be represented than the property of the North. Yet the slaves of the South, who are nothing but property, send twenty Representatives to Congress. In the eye of the law, they are no more civil beings, have no more political capacities, are no more persons, than the oxen or horses of the Free States. All their earnings belong to their masters—they pass by bills of sale like our cattle, and certainly are, in the estimation of their masters, as little entitled to representation as our beasts of burthen. It is true, that by the local regulation of those States where slavery is permitted, the master, in his corrections, must stop short of death—and some other restraints are laid by law on the passions of the owners—but these do not affect the political capacities of the slaves, any more than our laws 'against cruelty to brute animals,' do those of our cattle.

If the property of the slave States is to augment the number of their Representatives, there is no reason why the property of the Free States should not augment theirs. The question is not, whether property is a right measure of representation; but whether, if it be a right measure for a part, it is not for the whole. It is not denied that slaves are property—that they are the mere animated instruments of agriculture—that the product of their labor exclusively belongs to the master, as much as the product of the labor of our animated instruments of agriculture, of our horses and oxen, belong to their owners. If property be the principle of apportionment, can any thing be more unjust than that Southern instruments of agriculture should be taken into the estimate, and those of the North omitted?

There is no fair equitable principle on which this provision of the constitution can be justified; and no equivalent in its other provisions, for the great practical inequality produced.—*Salem Gazette.*

MR. CLAY.

If it be admitted that Mr. Clay's bill is not calculated to affect injuriously those interests, whose prosperity depends upon their being protected against the crowded population and unpaid labor of foreign nations; what equivalent does it offer for the degradation of the federal government, the absolute imbecility, which it has inflicted and entailed upon the Union? Every vindication or apology, which has been offered for that measure, by the friends of protection, begins and ends in this—that it was necessary to 'restore our distracted country to comparative quiet'—that it was 'an equitable concession on the part of the friends of a protective policy.' But what a concession, and how obtained, are questions, which do not seem to have occurred to the minds of its advocates. It concedes the details of protection immediately, and prospectively surrenders the entire principle. This no one can deny. Even the author of the measure was obliged to admit that it was a postponement of the principle. Is this an equitable concession? If the South had made a similar concession of her favorite theory, the welkin would have exploded with the laudatory echo of her unspeakable magnanimity, and chivalric generosity. But the North has done it, and it is simply an act of justice, of 'equitable concession!'

But how was this concession obtained?—Solely and exclusively by the menaces of South Carolina. The whole history of this plan of compromise tells nothing else from first to last. No other motive has been presented in Congress or out of it, but this. Every argument, which has not been based upon this, has only endeavored to palliate the evils of the measure, to show that it was not so bad as it appeared, that its consequences would not be so disastrous as it threatened. Its first proclamation was a measure of peace. But when peace was endangered, but by the monstrous assumptions of South Carolina? How was peace to be secured by this measure, except as it yielded to the demands of a State, who came with arms in her hands, to enforce an ordinance annulling the laws of Congress? Why the anxious speculation, and the fearful argument to Congress, whether South Carolina would suspend her ordinance, until Congress should have time to perfect the act of submission? The whole transaction, from beginning to end, on its face and in its defence, has no other feature than of a plan to procure peace by submission—the submission of the constitutional sovereignty of the Union, to the sovereignty, asserted by menace and force, of a State. Its first inception bore the marks of a coward spirit, and its defence has exhibited only a coward's sophistry. Disguise it as ingeniously as it may be attempted under the show of patriotism, the principle of the measure is submission; its tendency, if not its actual effects, will be the sundering of the only effectual bond of the Union—the constitutional supremacy of the Federal Government. If a patriot can find any matter of rejoicing in such a measure, which procures a temporary and insecure peace, and destroys forever the efficiency of the Union, we confess ourselves unable to sympathize in his exultation.

Boston Courier.

We insert in the present number, at the request of the President of the New-England Anti-Slavery Society, a circular respecting a School on the Manual Labor System, for the benefit of colored people. Newport, Rhode-Island, is the place where it is proposed to locate this School. The object is important, and ought, we think, to be encouraged by every friend to the improvement of the condition of that people. The salutary influence which such a school would produce upon the moral and intellectual character of the colored people, cannot be too highly estimated. The efforts of their friends in the free States cannot be more efficiently exerted in their behalf, than in the establishment of schools for their benefit, and in promoting education among them. Education, properly directed, will tend to meliorate their condition, elevate their character, and contribute essentially to hasten the extinction of slavery in this country. We hope, therefore, that the proposed establishment at Newport, will be patronized by the friends of the African race in the middle and northern States. Contributions will be gratefully received.—*Philad. Advocate of Truth.*

REPLY TO A CORRESPONDENT.

'When "Eustis" joins Mr. Clay in his abandonment of most that is valuable in the Protective System, merely because it is supposed that possibly at some future time the protective duties may be modified with his aid and influence, or, in other words, when he justifies Mr. Clay in sacrificing principle to expediency, we are compelled to say, that we are entirely opposed to him. We admit, that it is very possible, that the enemies of the country may triumph—that the alien which sustains her may be withstood, and that she may be permitted to languish, and to suffer; but what then? Most the deed of mischief, therefore, be perpetrated by her friends? Will not the result, as her acknowledged enemies! Shall the 'father of the American System'—as Mr. Clay has been called—cripple his offspring, because there is danger that others may do so? Does such conduct look like a flexible regard to principle?—or, does it not rather resemble the faint-hearted policy of the trimming politician? It may be that the Tariff will one day be essentially destroyed; but, if such must be its fate, let it be done by its open enemies; let them take the responsibility, and on them rest the curses of an injured people. Let the Tariff go down, if need be, and let its advocates and real friends be content to go down with it—their colors flying, and their honor untarnished. But however low the Tariff may be reduced, we are satisfied that the people will not long submit to the foreign competition which will soon be felt by almost every class of citizens, and the consequence will inevitably be, a restoration of the protective system to its primitive health and vigor. But still, if we knew that the President and three-fourths of both Houses of Congress should not think the circumstance ought to operate to the least to mitigate the disgrace incurred by the abandonment of that system, either on the part of Mr. Clay or any other of its former friends. On the contrary, we contend that such abandonment argues a want of principle in him who consents to it, inasmuch as it manifests a disposition to take more than what is right, because he had the power to do so, and to take less than what was right, rather than adhere to a stable cause.'—*Haverhill Gazette.*

THE AMERICAN QUARTERLY TEMPERANCE MAGAZINE. We have received the first number of this Magazine, published in Albany by the Executive Committee of the New York State Temperance Society. Price \$2 per year. The present number contains articles on the following subjects. Introductory—Correspondence between the Prussian Majesty's Court and the Executive Committee of the N. Y. State Temperance Society, embracing a Succinct History of the Temperance Reform in America—On the sale of the Ardent Spirits by Christians—Causes which oppose the Temperance Reform—Medical Advice—Falsity of Drunkenness—Universality of the Temperance Reform; being a Review of the Second Annual Report of the Scottish Temperance Society—Concluding remarks respectfully addressed to the Manufacturers and Vendors of Ardent Spirits.

The subjects are well treated, and the publication is in handsome style. We see not why there is no room for a Quarterly Magazine embracing Temperance and its kindred topics. There is an almost endless variety in the views which may be taken of the Temperance Reformation and its influences and consequences, as the numerous addresses before Temperance Societies show. Such a work as the present may be expected to put in requisition the ablest pens, and the form of publication admits of the most judicious articles. Every great subject of this kind has, beyond the region of its facts and principles, a field of literature peculiar to itself. The first number has opened this field and begun to cultivate it. We should like to see the cultivation pursued still further in succeeding numbers. It will tempt some to read who would be wearied or disgusted with mere facts and reasoning, and will refresh even the sturdiest advocates of Temperance.—*Ct. Observer.*

Hats were an invention of the fifteenth century. Previously thereto, the head was covered with eggs and bonnets made of stuff, and sometimes enriched with fur. The hat which Charles the VIIIth wore at his public entry into Rouen, in 1449, is one of the first noticed in history. In the times of Francis I. pointed hats or barrettes were worn, having the crown's coat of arms embroidered upon them.

Any body that has a shady shrubbery, may have an ice house, without expense, by heaping a large cone of well-pounded ice or snow, in the winter, and causing it to be thatched with barley straw about twice the thickness laid upon a stack of oats. In this way may be preserved for three years.

Rejection of Gwynn.—On Wednesday last, Samuel Gwynn, whose re-nomination by Gen. Jackson last year, after two rejections by the Senate, produced much surprise in the country, was again rejected by them.

Mr John Randolph, says the Alexandria Gazette, was brought into the Senate Chamber on Tuesday, and listened very attentively to Mr Calhoun's speech. He constantly nodded assent. He appears to be very weak and infirm.

A pamphlet has appeared in Washington, containing the Declaration of Independence, the Constitution of the United States, Washington's Farewell Address to the People of the United States, and the Proclamation of Andrew Jackson, President, to the people of South Carolina; with prefatory remarks by John Quincy Adams.

Deaths by Fire.—We have been surprised to remark, recently in the newspapers so many deaths by falling into the fire, or by clothes having caught by sparks of coals of fire, or by the burning of dwellings. No less than sixteen cases of this description have passed under our notice within two weeks.

The publication of a new paper, entitled the Temperance Journal, has been commenced by Pomeroy and Danrell, of this city. The subscription price is 50 cents per annum, for a single copy, \$30 for 60 copies, and \$25 for 100.

Anti-Tobacco Society.—A new and very commendable Society has been recently formed at New Paltz in the county of Ulster, N. Y. The members of which have pledged themselves not to use tobacco themselves, and to discountenance, so far as may be able the use of it by others.

It is a fact worthy of notice, that of all the treasures whether used for dwelling houses or stores, left by the late Stephen Girard, of Philadelphia, only one remained unoccupied, and that perhaps one of the best of the whole. This is well, considering that the rent will be about \$70,000.

Anagram.—We have hardly seen one more witty than that which may be obtained from the name of our distinguished statesman, Daniel Webster.—But look in W. (Washington)—which statement might well be credited without a recurrence to the supererogatory former times.—*Am. Traveller.*

Gen. W. C. B. Butler of Woodville, Va. lately destroyed himself by swallowing an ounce of Laudanum, which not having the intended effect sufficiently early, he followed it up with putting the muzzle of a heavy pistol in his mouth, and blowing his brains out.

Hon. Stephen Van Rensselaer, of Albany, has paid for 5000 copies of the Temperance Almanac, to be distributed in that city and county.

Mr William B. Williams has petitioned the Legislature of Virginia to be divorced from his wife, who appears, the second night after their marriage, in a state of derangement, attempted to take his life by pouring molten lead into his ear!

A woman, nearly dead, was found on a pile of boards, on Snow's wharf, Boston, on Friday morning last. She died soon after she was found. Verdict of the Jury, that she perished from cold, owing to exposure and drinking. Her name was Susan Sawyer—about 33 years of age.

The House of Representatives of Maine passed indefinitely a Resolve for removing the seat of Government from Augusta to Portland, by a vote of 60 to 53.

Some benevolent citizens of Philadelphia are establishing a School for the education of the blind in that city. Subscriptions to the fund had amounted to a liberal sum.

The expenses of the city of Albany, growing out of the cholera, amount to \$19,119.